



~~1652~~
[4.]

TWO
HOMILIES
CONCERNING
the meanes how to re-
solve the controver-
sies of this time..

1 * *

*First written in French, by Ph.
Mornay, and now translated
into English.*



AT OXFORD,
Printed by Joseph Barnes. 1652

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To the Reader.

THou hast here (gentle Reader) two homilies (for so the authour himselfe, who so ever hee bee, entitleth them) written first in French, and now for thine understanding translated into English. Two homilies indeed very necessary in these times, not on ly for the authours countrymen and such like, who live amongst open Papists, but also for us of England, amongst whom it is to be feared too too many Papists do lurk. The authour by his writing sheweth himselfe to be a French-man, & that a true, religious, & zealous Protestant, a French mā he may be thought to be because he writs in french: as also the same may be gathered out of his second homily wherein in some two or three places he speaketh according to the discipline of the reformed French

P. 14. 6.

134.

Churches, which haue no Bishops
ouer them, and wherein no clergy
man hath any temporall iurisdi-
ction. A Protestant he is, for how
would he else haue thus writtē a-
gainst the errors of the Romish
church? & that a true, religious
and zealous one; for how could
hee else haue written them vwith
such earnestnes, and soundnes of
doctrine? The homilies theselues
need not be commēded vnto thee;
they will commend theselues suf-
ficiently, if thou wilt but take the
paines to read the over aduisedly.
Farewell.



HVNC AUDITE

Matth. 17. v. 5.



O V Christians,
that are perplex-
ed in your minds
amidst the con-
troversies of this
time, hovering
betweene the choice of that
which is Diuine, & that which
is humane, of that which is Au-
thenticall, and that which is A-
pocryphal, of that which is true
and that which seemes to bee
true, two only words out of the
holy Gospell are able to put
you out of doubt, and to cause
you to see the difference be-
tweene them. And behold, here

is one of them for you; *Hunc audite, Heare him.* Him, and no other. Our Lord Iesus had nowe takē apart three of his disciples, *Peter, James, & Iohn*, & brought thē vp into an high mountain. There had hee beene transfigured before them, his face shining as the Sun, his cloathes being becōe as white as snowe. which in this basenes were as pledges of his future glorie, of that glorie, which hee tooke againe, when it pleased him, and which hee had neuer put away. There were *Moses & Elias* scene by his disciples talking with him *Moses* and the Prophets: as in a manner giuing up there charge into his hands. his indeed which was the marke and the end, the perfection and accomplishmēt both of the law & the Prophets. Here Peter comes in, as it were, in opposition, *Master it is good*
for

for us to be here. Being already ravished and drunken with the shew of this glory, & these spirituall delightes. *Let us make here three Tabernacles, one for thee, and one for Moses, and one for Elias.* And we doubt not, but in this first he reserued a roome for himselfe and his fellow-disciples. But as he spake, and ~~knew~~ not, saith both S. Mark and S. Luke, *what he said*, God from heauen directed him. Out of a cloud, that shadowed them, came a voice saying, *This is that my beloued sonne, in whome I am well pleased, Heare him.* No longer Moses, no longer Elias: the old things are come to an end; I bring you new tidings, good new tidings. There is here no longer any need of Tabernacles or that wee should passe from one figure to another. She hath from henceforth a place where

Mar. 9. v. 6.
Luc. 9.

shee may rest. She is to be built
 on the firme ground. Wilt thou
 Peter, wil yee, my disciples, one
 day enioy this glory, and pos-
 sesse eternally that which you
 haue seene as in a glimpse, be-
 hold here the meanes, the only
 means, to wit, my welbeloued,
 your happinesse, and all my de-
 light: But, *Heare him*. For it is he
 of whom Moses, the same which
 you haue scene talking with
 him, which did here come to
 render homage vnto him for the
 whole law, told you heretofore
 very neere two thousand yeares
 agoe. (See how the Lord fulfil-
 leth his sayings in their due
 time,) *The Lord said vnto mee, I*
will raise them vp a Prophet from
amongst their brethren, like vnto
thee, and will put my words in his
mouth, and hee shall speake vnto
them all that I shall command him:
And whosoever will not harken
vnto

Deut. 18.
 18.

Matth. 17. v. 5.

vnto my words, which hee shall
speake in my name, I will require
it of him. It is the profit to heare
him, and daunger to turne the
earc from him. It is he of whom
I spake vnto you by Esay my
Prophet, Behold my servant, hee
is mine elect, I haue put my spirit
upon him. And do not stand vp-
on his lownesse, or his humilia-
tion, in that he will not cause his
voice to bee heard in the street,
nor will not make much noise.
For so much the rather ought
you to harken vnto him; what-
soeuer you see him to be, yet he
shall bring forth iudgement in
truth. And is not that it which
you ought to looke for in these
daies? Hee shall not faile nor bee
discouraged, til he haue set indge-
ment in the earth: till he haue in-
structed the whole world. Fi-
nally, it is he of whom Iohn the
Baptist, that Elias which you

5

Esay, 42. v

1.

Verl, 4.

looked for , which you haue
 scene , spake vnto you in these
 daies : hee being not the worde
 made flesh, vnto the which you
 ought at this time to harkē, but
 the voice which cryeth in the
 wildernesse , the forerunner of
 this word. Not that light which
 lighteth every man that com-
 meth into the world, but a lamp
 that beareth witnesse of that
 light. *This is he of whom I said,*
hee that commeth after mee was
better thē I: for he was before me.
Before me , in as much as hee is
the everlasting word. After mee,
in as much as hee is the vword
made flesh. Of his fulnesse haue al
we receiued, Moses, Elias, all the
Prophets. For the law was given
by Moses ; the law that enter-
tained vs with figures, vs euery
one bound ouer also to sinne, &
therefore to death ; Grace and
truth is come vnto you by Iesus
Christ,

oh. 1. 15.

V. 16.

V. 17.

Christ. And againe therefore,
Heare him: the rather truly, be-
 cause *no man hath seene God at*
any time. No man can tell you
 any thing concerning diuine
 matters, concerning things that
 appertaine to your salvation,
 but by him: But the only sonne,
 more then any other, and after
 another manner. For as much as
 he is from everlasting in the bo-
some of the father. From euerlā-
 sting and before all ages. That
 eternall wisdome which was
 with him in the creation of all
 things, and in the which *he took*
his delight. Shee which cryed so
 long agoe, *Giue eare, for the o-*
pening of my lips shal teach thing,
that be right, my mouth shal speak
the truth. But at this time con-
 descending to our weaknesse,
 made bone of your bones spea-
 keth vnto you mouth to mouth
 And therefore the Lord brea-

Prov. 8.

Prov. 8. v.
6. & 7.

king through the thicke cloude
 of all these precedent witnesses
 spake thus vnto vs, (And who
 will not giue heede vnto this
 voice?) *Heare it. Heare him.* The
 Lorde then will haue his sonne
 harkened vnto: Iesus our Lord;
 his wellbeloued sonne, harked
 vnto, as being the teacher
 of saluation, but farther, let vs
 see by whom. It is said, that hee
 had taken apart, Peter, Iohn, &
 James, the cheefest among the
 Apostles, for to make them par-
 take of that vision, and by a cō-
 sequent of this lesson; & in their
 persons so much the more all
 the rest. *James, Cephas, and Iohn,*
saith S. Paul, counted among the
pillers of the Church. Taking the
 for a foundatiō of their doctrine
 this lesson, this word: James, &
 Iohn, those whome Christ him-
 selfe hath honoured with the
 name of *Sonnes of thunder*, not be-

Gal. 1.9.

being able to make a sound, nor
to thunder, but according to
the voice, which hee giueth vn-
to thē. Peter himselfe, on whose
confession he built his Church;
what greater honour could he
receiue? Bound by his Apostle-
ship to heare him; to heare him
for to teach it vnto others, and
not any thing of his owne. O-
therwise being subiect to this
Anathema pronounced by God;
Whosoever will not harken vnto
my wordes, which hee shall
speake in my name, I will require
it of him. And to harken is to o-
bey; for an Apostle and minister
of the Gospell, it is to cause o-
thers to obey. An Anathema,
which hath since been doubled
and expounded by S. Paul euen
in the cause of S. Peter. *Though* Gal. 1.
that we, or an Angell from hea- & 9.
ven, preach vnto you otherwise,
then that which we haue preached
vnto,

Deut.
v. 19.

vnto you, let him be accursed, Anathema. And indeed when the heauē hath spokē, God through the heauen ; all the Angels of heauen what haue they to gain-say? Yea what can they say? Touching Gods matters, to speake after God, after the son of God which was sent and came down expressly to declare them vnto vs? Who can doe this, but the king of pride, and the Angels of darknesse transformed into Angels of light?

You wil say then, let vs heare him: but are you of opinion that wee ought to heare him alone? Yea truly, alone: For it is not without a mystery, that it is noted by the Evangelist, that *as the voice was a speaking, Iesus was left alone.* Moses and Elias beeing retired and giving him place; how much more al other teachers, all other men? And if
it

it be forbidden so expresse vpon so high a paine to adde to or diminish from the law giuen by the ministry of Angels; howe much the rather is it forbidden concerning the Gospell pronounced by the mouth of the Son of God, light of light, the word, the euersalting wisdom of the Father, whole doctrine cannot choose but bee perfect, perpetual, eternall? Alone, moreover, for who will be so presumptuous, as to dare set hand to his workmanship, and after him to teach vs any way of salvation; to prescribe vs any rule thereof: & after him to disclos vnto vs any mystery of Religio, or any thing that might bee expedient for a heavenly life? Lastly, alone, because there was but one Sonne, whom it behoved to set an end to all the Lawgivers of Iuda: & one Prophet by excellēce pointed
ted

Ioh. 4. 25.

ted out to *Moses*, by whō God might reveale himiſelfe to the world & opē vnto vs the depths of his iuſtice and of his mercie. *This Chriſt*, ſaid the Samaritan woman, *which when he is come, will tell vs all things.* And therefore ſaith this voice from hea- ven vnto vs, *Hunc audite*, poin- ting him vnto vs as it were with a finger, *heare him*. Him alone, whom ſo many former ages, ſo many heralds haue gon before, & haue continually by ſucceſ- ſion preached vnto you: if that wee ought to haue learned the way of ſalvation from any o- ther, by what path ſo euer hee brought vs thereunto, to what purpoſe then neede wee haue come vnto him, vnto him alone without interruption ever ſince the beginning of the world? if any one might put in never ſo ſmal an helping hand with him:

to what end then is it, that the law and the Prophets doe aime at him alone; that *Moses & Elias* were swallowed vp in him, & vanished out of sight before him? This furniture of glory, this voice from heauen, God in his owne person being present at this charge, was al this for to tell vs some thing either common or communicable to another? Heare him, my well beloved sonne; Him, in whom I am well pleased, but for this time only, but without prejudice to them that shall come after, but with a reseruatiō of other rules of well beleeuing, and well doing, which shall from time to time be taught vnto you; but if the meaning had bin, that they shoulde haue rested here, was there any need of this solemne transfiguration, of so maiestical a preface? As therefore when S.

Iohne

John saith vnto vs of *Iesus*; *Behold the Lambe of God*; we consider in this Lambe all the typicall and Sacramentall Lambes both ended and accomplished: after this Lambe, we do no longer settle our mindes and hopes vpon any other, that can take away or beare the sinnes of the world. In like manner, and that farre more strictly, when God here saith vnto vs, *heare him*; This *Iesus*, this *Christ*, this *Emmanuel*, God with vs, my well beloued long before promised, at this day exhibited, the teacher of saluation, the author of life, & that by his death for vs. Let vs thinke, that in this Teacher, in this Lawgiuer al others are accomplished and take an end: let no man presume so far, as to bring his lampe into the Christian church, if he haue not lighted it at the beames of this
Sunne,

Sunne; all humane inuentions and rules being set aside; as before times all strange fire was farre from the Lords Tabernacle, from his altar, from the censer, from the Priest, on paine of being deuoured.

A strange conclusion, will some man here say vnto vs, pre-
uēted by so many positieue laws,
by so many new examples, & so
many good rules. We wil there
fore let him heare the Fathers.

Tertullian; Let vs then hear him, of whom God had from the beginning declared that he ought to be heard in the name of a Prophet, because that for such an one hee was to bee esteemed among the people. But was he alone so to be esteemed? S. Cyprian Tertulians scholler, and which verie likely had learned it from him, saith. That wee ought to heare Christ alone, the father bath re-

Tertul. l. 3. aduers. marcione cap. 22.

cor-

Cypr. ad
 Cicil. de
 sacram. et.
 Dom. ca-
 lici Ep.
 63. in edit
 Pamela.
 na.

corded it from heavē, saying, &c.
 Heare him. Wherefore if we ought
 to heare Christ alone, then ought
 wee not to minde, what an other
 shall thinke fit to bee done before
 vs, but what Christ the first of all,
 which is before all, hath done; be-
 cause also we ought not to followe
 the customes of men, but the truth
 of God. And to the same purpose
 doth hee bring in many places
 out of the holy Scriptures both
 before and after. The reason
 thereof is to be found in S. Am-
 brose. Because that no man com-
 meth to the Father, but by the Sō,
 be it what it will that thou medi-
 tatest cōcerning the Father. And
 likewise thou cāst think nothing
 touching diuine matters, but by
 the Sonne. Wherevpon Chrysost.
 saith, Heare him in all things. In
 all, without exception; that from
 hence forth, saith S. Hierome, we
 might no more pitch anie taberna-
 cle

Hiero. in
 Matt. 6. 17

cle but to him, obey none but him,
no longer Moses, nor Elias; they
are but seruants; it is no lesse their
dutie then ours, to raise him up a
tabernacle within their hearts.
He that spake thus of the, what
would he haue saide of such as
are com since? of all those found-
ers of new orders? vnto which
notwithstanding we erect as
well as to Christ, yea in some
fort aboute Christ, temples, al-
tars, and sacrifices: and obey the
rather the law, the Gospell,
or the Sonne of God himselfe.

But passe we this ouer, not to
anger the world. Yet truly we
see that this lesson, as being en-
grauen with the finger of God
in their souls, doth remain deep-
lie imprinted in all there wri-
tings. whereas Iames telleth vs;
there is one lawgiuer, which is a-
ble to saue & destroy, who art thou
that iudgest another man, that
takest

Iam. 4. 12.

1. Ioh. 1.

2. Pet. 1. 8
16. 17.

takest vppon thee to giue him a law (how great so euer thou art) that may binde his conscience, and giue or take from him life euerlasting. And *S. Iohn* That which we haue seene and heard of that word of life, declare we vnto you. we haue learned it both for you and for our selves; that you might haue fellowship with vs & that our fellowship might be with the father and with his son *Iesus Christ*. This is the reward of hearing him. Farre different from that which once they asked, to witt, his right hād or his left hand here on earth. *S. Peter* alio alleadging for a reason this same vision; For we followed not deceauable fables when we opened vnto you the comming and power of our Lord *Iesus Christ*, but with our eies we saw his Maiestie, when there came such a voice to him sent frō that excellent glory,
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This is my beloued sonne &c. &
 then making a difference be-
 tweene the doctrine of the law
 & that of the Gospell, between
Moses and Elias, which he had
 seene, and that *Iesus* whome he
 was comanded to harken vnto:
 he goeth on thus, *We haue the*
word of the prophets, to the which V. 9.
ye doe well that yee take heed.
 But as to what? *as vnto a light,*
that shineth in a darke place. and
 how long? *until the day dawne,*
and the day starre arise in your
harts. This Iesus the Sonne of
 righteousness, the true light of
 our soules, of the which all the
 Prophecies are but litle sparkes;
 this Iesus, of whom Peter said,
 when he had knowne him, *To*
whom should we goe? Lord, thou
hast the words of everlasting life.
 Thou hast them, that is to say,
 none hath them, but thou, but
 by thee: thou art the only head-
 spring

spring of them; all others are
 but stinking cisternes. In some
 other place perhaps wee might
 find the words of life, but of a
 temporall life, of a mortall life,
 of an immortall death. Wordes
 of saluation and happinesse are
 not found but in Iesus onely,
 in my Iesus alone. And there-
 fore with good reason was it
 told vs in the mountaine, *Hearc
 him.* S. Paul was not at this visi-
 on, and yet stickes not to take
 the same lesson for himself also.
 God (saith he) *hauiing at sundry
 times and in diuers maners spokē
 in the old time to our fathers by
 the Prophets, in these last daies
 hath spokē vnto vs by his son.* In
 these last daies, saith hee, that is
 to say, for the last time, and for
 good reason, sith that by this
 sonne, the heire (as he addeth) of
 all things, by whom also hee made
 the worlds, that euerlasting wis-
 dome

Heb. I. v. 1
 & 2.

2. I
 16.

me that assisted him, when he
 opened the heavens, when hee Prov. 8. v.
 set the compasse upon the deepe. 27.
 being descended neuertheless
 rationally from heaven, from
 the bosome of the father, for to
 set vs aright in his waies. For
 which cause also he relateth not
 into vs these visions and reue-
 lations of his, which hee had
 seen, taken up into the third hea- 1. Cor. 12.
 ven, into Paradise, those wordes
 which cannot be spoken. (What
 could not he haue told vs, if hee
 would but haue entertained the
 time with such discourses?) But
 those things barely, which hee
 had learned of our Lord, for the
 saluation of the Churches, that
 is to say, of the assemblies of
 the faithfull of all sortes, men,
 women, children, learned, and
 vnlearned, vnto which hee did
 write; *I haue* (saith hee) *receiued* 1. Cor. 1
of the Lord that, which I haue de- v. 13. & 1
line- v. 3.

Heb. I. v. 1
& 2.

spring of them; all others were
but stinking cisternes. In some
other place perhaps wee might
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times and in diuers maners spok
in the old time to our fathers
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hath spokē vnto vs by his son.*
these last daies, saith hee, that
to say, for the last time, and for
good reason, sith that by the
sonne, *the heire* (as he addeth
*all things, by whom also hee ma-
ke the worlds,* that euerlasting we
do

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 pared the heavens, when hee Prov. 8. v.
 et the compasse upon the deepe. 27.
 Being descended neuerthelesse
 rationally from heaven, from
 the bosome of the father, for to
 set vs aright in his waies. For
 which cause also he relateth not
 vnto vs these visions and reue-
 lations of his, which hee had
 seen, taken vp into the third hea- 2. Cor. 12.
 ven, into Paradise, those wordes
 which cannot be spoken. (What
 could not he haue told vs, if hee
 would but haue entertained the
 time with such discourses?) But
 those things barely, which hee
 had learned of our Lord, for the
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 of the Lord that, which I haue de- v. 13. & 1
v. 3.

line-

Gal. i. v.
11.

livered unto you; I haue deli-
 red unto you that which I recei-
 ved; the Gospell whereby you are
 saved, if you keepe in memorie, af-
 ter what manner I preached it
 unto you. If you keepe it still the
 same, that I gaue it you, with-
 out adding therevnto any thing
 of your owne. And the rather,
 because I neither received it of
 man, nor was I taught it, but by
 revelation of Iesus Christ. Is not
 that man therefore very arro-
 gant, that dares passe beyond
 that, within which these great
 Apostles doe keepe themselues,
 & bound both their preaching
 and writings? And after, yea &
 besides, this well beloued Son,
 this Sonne in whom the Father
 is well pleased, to teach and ex-
 pound vnto vs, what the plea-
 sure of God is, *and with what
 service he is pleased; and there-
 vpon to adde somewhat of his
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 eeci- owne fancies and inuentions ?
 are Doth not this deserue that God
 e, af- should say vnto vs ? Who hath
 ed it required these things at your
 the hands ? Not to bee allowed , not
 ith- to bee approued in your ac-
 ing counts ? It is in vaine that you
 ner, serue me to please men , and ac-
 of cording to the inventions of
 by men ? Heare him , whome I haue
 not sent you , him of whom I haue
 o- told you long since , that *who so-*
 nd *ever will not harken vnto his*
 at *words , I will require it of him . For*
 s, *the Prophet that shall presume to*
 g *speake a word in my name , which*
 & *I haue not commaunded him to*
 , *speake , even the same Prophet*
 r *shall die , shal incurre everlasting*
 - *damnation . And here let these*
 - *looke to themselues , which a-*
 e *gainst their own knowledge &*
 - *conscience doe preach vnto the*
 - *simple people so many things ,*

Deut. 18.
 v. 19. & 20

B which

which they haue not heard fro
our Lord Iesus Christ, no nor
from his Apostles ; which are
grounded only vpon visions in
the aire , vpon pretended reue-
lations, and certaine tales farre
worse then Apocryphall. These
notwithstanding are articles of
beleefe , more to be beleeued &
observed, nay more indeed be-
leued and obserued, then the
worde of Christ and the holy
Scriptures.

But it may be that this is spo-
ken to those three onely, those
three , which were taken apart
by our Lord , & were to learne
some particular mystery there-
by. But that which is only spo-
ken to one of them (saith our
Lord) is spoken vnto all. The
mysteries and the secrets of God
are not of the same nature that
others are of; They are spoken
in the eare, but to bee preached
on

on the house tops. And indeed thou seest, that S. Paul did not sticke to apply these wordes to himselfe, and the fathers haue told thee that it concernes all the Apostles. And if all the Apostles, then also all their disciples and successors, all such as haue beleueed their word, and haue receiued from them their calling to teach the word, wee may say, all Christians, all the faithfull, all the sheepe of our great shepheard. For (saith he) *my sheepe heare my voice, they vnderstand not the voice of a stranger, they flie backe from him.* We may say, the very Catholike & vniuersall Church: For it is said vnto her, *Harken o daughter, & consider and incline thine eare.* And how often hath it bin told vs, that that which is said to Peter, is said to all his successors, and to the whole Church? And

Ioh. 10.

Ps. 45. 10.

for what reason should it not hold herein also? To bee short, when our Lord saith vnto his Apostles, *Hoc facite, do this*, thou drawest from thence a perpetuall institution of a Sacrament, of a sacrifice: when God therefore saith here solemnly, *Hunc audite, Heare him*; What right hast thou to restrain it to these few, and to some peculiar mystery, to the end that all thinges may be lawfull vnto you? With what face canst thou deny, that these words doe containe a lesson, which is to bee continuall and vniuersall vnto the end of the world, how to limit the faith and life of a Christian within the compasse of Christ his voice, of Christ his lawe, of Christ his schoole, which is the only Lawgiuer, the only Master and only teacher in his Church?

But there is more in it yet,
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for this lesson is more necessary for vs, then it was then for them or at any other time whatsoeuer since his Apostles. For vs, I say, on whome the last ages are come; for vs, whom so many ages, & by a consequent so many forestalled in their iudgement, haue preuented by anticipat opinions, by inueterated customs, by presidents of antiquitie, by renowne and maiestie, which wil offer to past stakes with the Godhead. and make themselves to be heard aboue the sonne of god, aboue the Father himselfe. For is there almost any age, that hath not brought forth its own teachers? Any teacher, that would not haue his priuat opinions, his owne inuentions? I might say, heresies. And is there any of them, that hath not built his own stubble on Christs foundation, & sowne his owne tares

in Christs field? And how may
 al this be remedied? Onely by
 this word alone, *Heare him*,
 heare none other; let euery o-
 ther voice be suspected by you.
 Vnto him that searcheth for the
 truth, doubteth of his way, and
 seeketh life; he, who is the truth,
 the way and the life, which also
 wil teach them, doth of his own
 accorde offer himselfe. And
 where then shall wee seek him?
This againe was an easie matter
for his Apostles, which had him
at hand. which were dayly in
 his company, and did as it were
 draw it out of his breast. For S.
 Paul likewise, to whom it was
 yet graunted to heare him,
 though in lightning & in thun-
 der. But whither sendest thou vs
 to heare him? He which is ascē-
 ded into heauen, and sitteth at
 the right hād of the Father, will
 not descend from thence, vntill
 he

he comes to iudge the worlde.
 And in the mean time what shal
 become of our doubtings? A-
 wait patiently; our Lord is not
 so farre from thee. as thou ima-
 ginest. *Say not in thy heart, who* Rom. 10.
shall ascend into heaven? That is v. 6 7. & 8.
to bring Christ from above. Or,
who shall descend into the deepe?
That is to bring Christ againe
from the dead. The word is neere
then. This is the word of faith.
 The Gospell which we read by
 the grace of our God, & which
 we preach. Iesus Christ hath not
 left vs Orphans. Hee hath not
 beene prevented by death, ha-
 uing death in his owne power;
 He is not dead without making
 a testament, nor gon from earth
 vp into heauen without a last
 will. By his Testament he spea-
 keth yet at this day, and did
 speake in all the ages past, and
 giueth his law to his family. A

August. de
conens.
Evangel. l. i.

Bastard he is or vnthankful, that
doth not heare him; It is his Gos-
pell, and his holy Scriptures, in
the which he liueth, and teach-
eth, and iudgeth, and beareth
rule in his Church. This Gospel,
by whose rule hee directeth the
faithfull, correcteth and repro-
ueth the hereticks and vnbeleeu-
ers, and putteth a difference
between the one and the other;
Of which S. Irenaeus tells thee,
*That Gospel which the Apostles
haue preached, haue they since gi-
ven and delivered vnto vs, tradi-
derunt; in the Scriptures by the
will of God, to bee the foundation
of our faith.* Then is it not by oc-
casion only, or by their owne
instinct, as some would make vs
beleue, S. Augustin; *All that,
which our Lord would that wee
should haue concerning his actions
and his sayings, he hath comman-
ded, saith he, to his Apostles to
write*

write it, *as with his owne hands.*
 As if therefore hee had writtten
 it himselfe, if wee read it, wee
 heare himselfe. and S. Cyrill ad-
 deth; *All that, which they haue*
thought to suffice as well for man-
ners as for doctrine. Will we bee
 more able then they? S. Iohn al-
 so the beloued Disciple of our
 Lord; *These things are written*
not casually, not by humane in-
stinct, but that you might beleene
that Iesus is that Christ that son
of God, and that in beleeving yee
might haue life through his name.
 And this beleeuing truly pre-
 supposeth hearing, according
 to the wordes of the Apostle:
 Faith is by hearing, and hearing
 by the word of God. The Goi-
 pell hath succeeded the law, but
 as the truth succeedeth the sha-
 dow, and manhood infancie,
 that the doctrin might be made
 cleane, and the condition of the

Cyrill. l. 12
 in Ioh c.
 68.

Ioh. 20. v.
 31.

Church amended. God not being content that his lawe had bin written with his owne finger; commaunded also that it should bee written in a booke, that they should look in it, that euery household from their first yeares should bee instructed in it. Truly Christ the son of God, our only lawgiuer, hath in like manner provided for his Gospell; being to leaue this world & so withdraw his voice together with his flesh from vs, hee hath perpetuated it vnto vs in his Gospell. He hath giuen vs Euangelists & Apostles, whose pens he hath inspired. In them, & by them, if thou wilt, hee speaketh vnto thee, thou needest not climbe vp into a mountaine for it, or enter into a cloud, or be ouertaken with feare; thou needest only his bountifullnesse and grace alone; of him, I say, speaking
king

king in these Euangelists, his heavenly father telleth thee as well now as then; *Heare him, & saye him in them.* As well as our Lord at euery table where his Sacrament is celebrated according to his institution, telleth thee yet throughout the whole world, *Hoc facite, Doe this.* And communiceth vnto thee on the one part his Spirit in his word, on the other his body, his flesh, and his blood in his holy table. Which also is the reason, why every one of these good ancient fathers in al those conflicts of heresies did in times past betake themselves to this testament, did therein take counsaile from the mouth of Iesus, as in old time fro God in the Arke and did therehence carie awaie healthfull answers to the peace of their conscience, and the pacification of the Church. Miserable
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Opt S.
Aug.

Opt. Mi-
levit. l. 5.
contra
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nable men, that we are, if some
mē had said vnto vs, heare *Pla-
to*, hearken vnto *Aristotle*, wee
would vnderstand it so, that he
had directed vs to their books,
and would goe to buy them at
the Stationers: nor would wee
any way trouble our selues to
seeke their persons either in
Hell or in their feined Elisian
fieldes. But when it is said vnto
vs, *Heare Christ*, we begin to wa-
uer make as if we were very idi-
ots, but indeed are malicious, &
aske where hee is? Herevpon
marke what *Optatus* saith, that
great African Doctour, conge-
ssing against the Donatists. *You
Donatists say, yea: we Catholiks
say, Nay. In the midst of your yea
and our nay, mens soules are in
doubt. None will beleene you, nor
vs also; because therefore that we
are at ods, we must seeke iudges.*
The Christians, saith he, are the

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parties themselves, the heathen cannot conceiue our mysteries. And therefore can there be found no iudgement on earth. Must wee seeke it in heaven? Note here the question, & marke how hee answeres it. But what go wee to seeke for in heavē, seeing we haue a Testament in the Gospell? So long as the father is present, hee chargeth every one of his childrē; what they are to do. There is as yet no need of any testament. And so Christ gaue to these Apostles their charge, whilest yet he was on earth. But as an earthly Father seeing himselfe to be neere the graue maketh his will, for to preuent and end all controversies betwixt his children; & then men goe not to seeke him in his tombe, but in this will, wherein he speaketh as if he liued, and though dumbe yet is vnderstood: so indeed, Christ,
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he, that hath made the Testamēt;
 is in heaven, but let vs seeke his
 will in his Gospell, as in his testa-
 ment. For even these very things,
 which some of you do now, hee did
 euen at that time see you do them.
 And as at that time he did fore-
 see them, as being God euerla-
 sting, vnto whom all things are
 knowne from eternitie, so with-
 out doubt hee hath manifestlie
 prouided against them; he hath
 preuented all chanees, and an-
 ticipated all tricks and cauels.
 Heare also *S. Augustin*, *Optatus*
 his Country-man, which either
 had learned it of the other, or
 was inspired by the same spirit.
We are brethren, why strine wee
one with another? Our fasher dy-
ed not without a Testament; he
made a will, and then died; died &
rose againe. Men do pleade con-
cerning the succession of the dead,
untill the will be brought forth; It
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being brought forth, every one is silent, that it may be opened & rehearsed. The Iudge barked at continually, the Advocates holde their peace, the Cryers cause silence, the people stands in suspēse, whilest that the wordes of the deceased are a reading, who lyeth in his tombe without feeling, and yet his words haue their force. Christ is seated in heauen, & shall he bee contradicted in his Testament? August. in Psal. 31.
 Open then, and let vs read, we are brethrō, why are we at variance? Let vs appease our anger: our father hath not left vs without a Testament. His Gospels; A Testament, saith S. Basil, vnto Basil de Fide. which nothing ought to be added. It would be false; nay sacriledge. The Apostle, saith he, by a worldly example forbiddeth vs expresse to adde any thinge to the holy Scripture, whē he saith; And notwithstanding no mā reiecteth the

the Testament of a mā, or addeth any thing thereunto, if it hath once bene established. Wherefore we haue alwaies knowne, that we must flie from every voice and all meanings, which are beside the doctrin of our Lord. Beside, saith he, and not against. And now in the mouth of these three witnesses, shall not our speech be confirmed vnto you? God will haue it, & hath appointed that his well beloued Son should be heard. Heard here beneath, so long as he conuersed here in his owne person: and heard in his holy Gospell, sealed vnto vs by his Apostles by the will of the Father, and the commādemēt of the Sonne, since that he hath been lifted vp from this world.

Heard, doe you tell vs, in his Gospell? I & you to heare him. Then behoveth it vs to reade. May we do so, without being

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excommunicated or anathematized? A book so dangerous, full of ambushes, full of snares? How the world is changed, nay even the very voice of the Church since the time of these good fathers? That the law of our Lord, which is to decide all our controuersies should be esteemed of in these daies as a matter of question; and this Testament which ought to bring to an agreement the most contentious brethren, as a bundle of contradictorie clauses. Could this Testament euer haue beene altered? Seeing that wee agree in this, that it could not, what remains then, but that this alteration proceeds not from the truth of the thing, but from the malice of the persons? Thy father hath made a will: doth it not concern thee to see what hee leaue thee, and vnder what title; to knowe

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know also what things he chargeth thee to doe? Were hee the greatest stranger in the world, wouldst thou not be so curious as to reade it? Hee that would conceale it from thee, yea and keepe thee from reading it, couldst thou beleue he did this without fraude? And being curious in euery other thing, wilt thou be negligent in this? Thou that seemst to bee a quicke fellow, and wouldst bee esteemed of for such a one in all thy businesse; wilt thou in this bee an idiot, & lesse then a babe? Canst thou doe this without a contempt to God? Canst thou doe this if thou beleuest in Christ, his Gospel, and an eternall life? Tell mee in thy conscience, if thou hadst lived in the time that our Lord conversed here in his flesh, and hadst had the grace to acknowledge him to bee that
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Christ that Sonne of the living
God; wouldst thou haue made
any difficultie, or thought it to
be any grievous fault, or an ex-
ecrable deede to heare him
preach? Wouldst thou not on
the contrary, haue gon to seeke
after this diuine worde, euen in
the midst of the wildernesse
(Whatsoever the Scribes and
the Pharises had said vnto thee)
wouldst not thou haue had
thine attentiuē care linked to
his sacred mouth? And behold,
when he was to ascend vpon
heaven, for to lift you vpon thi-
ther after him, hee hath sealed
the same vnto you in his Scrip-
tures, in his Gospels, which for
the greater part are nothing but
his Sermons; his speeches set
downe by writing, that thou
maist read them and read them
againē more distinctly & more
cleerely, chew and chew them
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again at your ease; written expressly by sundry Evangelists, that for thine instruction the one may giue light & serue for an interpreter to the other. And yet shall men make you beleue that the pen and stile of his Evangelists and Apostles, though ledde by the same Spirit, by that Spirit, which was promised vnto them, was to bring into their memory all that which he had told them, hath connected this sauing, *this quickning word*, into a dead letter, a murdering and condemning letter; that thou mightest abhor it, and flie from it, and cast it into the fire, I & thy selfe because of it? why then what needed this worde haue bin giuen vnto vs in writing by the will of God, as *S. Irenaeus* told vs before, and by the commandement of Christ, as *S. Augustin* repeated it, but that
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it might be reade? And why
should it be read lesse, then the
law and the Prophets, by al be-
leeuers. *S. Peter* called Prophe-
sying a candle, but the Gospel a
Sun; a full midday, such a lighte
as can admit no increase. True-
ly our Sauour wrought mira-
cles enough, in the which his
diuinity appeared both effect-
ually and euidently; And for all
this yet sendeth he the Iewes to
the law & the Prophets. *Search*
saith he, *the Scriptures*. And we
finde not that they reply vnto
him: we are forbidden them. *S.*
Paul also exercising his Apo-
stleshipe among the Iewes com-
meth into a Synagogue of the
citie of *Berea*; & as he was pow-
erfull in the holy scriptures, hee
preached vnto them that Iesus
is the Christ. What doe then
those of *Berea*? They were not
ignoraunt of that so notorious

Ioh. 5.

Act. 17.

vi-

vision which *S. Paul* saw in the way to *Damascus*, they might likewise haue laid a foundation on such signes and miracles, as confirmed his sayings. And nevertheless the Euangelist *Saint Luke* telleth vs, that they received the word with all readinesse, but by what meanes? Searching the Scriptures daily, whether those things were so: to wit, as *S. Paul* had preached vnto them. And this is the reason, why *S. Luke* telleth vs, that they were more noble men then those, which were at *Thessalonica*: by this liue lie faith, which they with a zeal mixed with knoweledge, did draw out of the reading of the holy Scriptures. Whence also it is that hee addeth that many of them beleevd, and of honourable womē which were *Grecians*. Women therfore at that time were not reprov'd, but commended by

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by the Euangelist, by the holie
Ghost himself, for hauing read,
conferred, and searched the ho-
ly Scriptures; And that also, that
they might iudge of the doctria
and preaching of S. Paul that
excellent Apostle. Now what is
it that the Gospell coulde since
haue done vnto vs, what euill
hath it done to Christendome,
that we should feare or abhorre
the reading thereof? Truly whē
as S. Iohn telleth vs, *these things*
are writtē that ye might beleue:
He telleth vs cōsequently, that
they are written, that yee might
read them, and read them for to
beleue them, and therfore they
may be vnderstoode of vs, they
are not ambiguous, they are fit
of themselues to perswade vs,
and to make vs beleue. When-
as also S. Paule directed his Epi-
stles, to the churches of Rome,
of Corinth, of Galatia, of Ephe-
sus,

Ioh. 20. v.
31.

sus, of Philippi, &c? which consisted of al ages, sexes, and conditions; his purpose was not to exclude any one from them, he hath admitted al of vs thereunto: vnto those Epistles notwithstanding, in the which hee treateth most deeplie and profoundly of the deepest and profoundest articles of the Christian faith; and none of vs wil wrong him so far as to thinke, that his intent was thereby to destroye them, he being so powerful and so zealous in their instruction. The like is also to bee thought of *S. Peter*, and *S. James*, & the other Apostles. But speake wee also of the church in these primitive times. Of what folly doe we accuse her, which tooke so great a care; to cause the newe testament to be translated into all languages, that all mē might be able to vnderstand it? Into
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the Latine, the Syrian, the Ara-
bian, the Egyptian, the Ethio-
pian, the Persian, the Indian, the
Scythian, the Sauromaticke, &
the Gothes language. And for
what manner of men ſhall wee
take S. Hierome, and S. Chry-
ſoſtome, which turned it into
the Sclavonian and Armenian
tongues, commending ſo ex-
preſſly the reading thereof vnto
all perſons? The one of them ſo
farre as to ſay, that they are the
inſtruments of every Chriſtian
mans trade, that hee ought, and
can no leſſe want them, then an
artificer the implements of his
ſhop, that he muſt ſpare no coſt
for to buy them, that hee ought
to haue the alwaies in his hād,
and not referre himſelfe either
to Monke or Clergie man; but
on the contrary hee ought to
preiudice and iudge the ſermōs
of the Preachers, I and his own

Chryſoſt.
Hom. 3. de
Lazaro.
In Ioh.
Hom 19.
De verbo
Eſay Hom
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In opere
Imperf.
Homil 41
In Matth.
Hom. 2.
In Ioh.
Homil. 16
In Genes.
Hom. 12,
13. 21.

Ad Col.
Hom 9 &
ad Theff.
Hom. 3.

Chrysoft.
in Opere
Imperf.
Hom 9

too, by reading before hand the same place, which is expounded vnto them: ought also to arme himselfe against the Arrians, & all other hereticks, because it shall so happen (saith he, and repeats it at sundry times) that then when Antichrist shall bee come with his army of heresies, there shall bee left no other meanes to knowe the truth or true Christianitie by, but *onely*, tantummodò, *by the Scriptures*: No more at all by visions, nor by miracles. The reader may find on that same subiect many homilies, in the which hee can never bee cloid, almost whole ones together, which wee need not bring in here. *Origen, S. Basil, S. Ambrose, S. Augustine, S. Hierom*, say euery one the same also. When as the men spake of of the Scriptures quite otherwise at this day; and vse as many

ny inhibitions for to remoue vs from them, as these good Fathers had exhortations for to bring vs neere them: when as men tell vs, as vnto little children, take heed therof, the wolfe is there: can we heare this, and not haue cause to suspect them? And what then is more likely, then to beleue rather that our Church is much changed, sith that the voice of our teachers is quite different from that of these holy Fathers: & that they set our candlestick vnder a bushel, for feare we should perceau these deformities & gaps, or seeke after a reformation, or call them into the law, at least to repentance?

Therefore, *Hunc audite*, Heare Iesus our saviour, heare him in his Scriptures. But to make vse of them: Heare him with due reverence: Think with

your selfe, when you alight vpon this newe Testament of our Lord, that you enter into the temple of God, into his sanctuarie; that Christ preacheth vnto vs therein, that it is his voice, which is the truth and the way: that it is not for naught, that the Church hath called these Scriptures Canonically, *that is to say Regular*, they being rules directing our faith and our salvation. Enter therefore with invocation of Gods holy name, by the same Iesus, requiring of him his holy Spirit, that may inspire you, enlighten you, & gine you an access to his mysteries: being void of all passions, & full of holy affections, hungry after salvation, and covetous of his glory. And doubt not, but that seeking him there, for there he is, he wil be found of thee; & knocking at this dore he will open

pen vnto thee, hee will preuent thee, and draw thee vnto him. The Eunuch of the Queene of A&A.8. the Ethiopians, read *Esaias* the Prophet in his chariot; read him but vnderstood him not. And yet found he there Iesus, whom he scarce sought after; *Philip* running vnto him, being carried by the Spirit, for to bee his trucheman, his interpreter. Thus is God at hand to those that seek his Son in the Scriptures. Thus also is the Son himselfe delighted in being sought after here; and in offering himselfe to bee found here in his schoole. Which being risen and glorified, coming to his disciples at Emmaus, when he might haue shewne them his wounds, tokens of his mortality and also of his Godhead, had rather resolute them in their doubts by *Moses* & by the Prophets. *Did not our hearts,*

said they, *burne within vs, while he talked with vs by the way, and whē he opened vnto vs the Scriptures.* Why then simple people & idiots as we are, you will say, (for I speak euen vnto them also) in these Scriptures what are we to do? Thou Christian, that hast thy conscience doubtful about the controversies of this time: thou shalt consult with *Iesus* thy Saviour in this his word on them. In a matter of great doubt thou cōsulrest with thine Advocate, & wilt belecue his writings therein. What wrōg then shalt thou do to thy Saviour, in a matter of thine owne saluation, if thou wilt not heare him, if thou wilt not belecue him? Thou shalt also in reading it see before thee the chiefe points of thy Religion, wherof thou art in doubt; Those, that aboue others are commaunded and

and commended vnto you; of which ether the beliefe is more strictly prescribed vnto thee, or the practise in special vrged vpon thee: for to obserue or not to obserue those, which are told thee to procure greater sinne or greater reward. Thou shalt obserue in these holy Scriptures the words of thy Sauour, & the rules of thy saluation; if there be any mention made of them, and in what manner, if in the same manner, as men teach them vnto thee, as they are celebrated in thy church, though not in name, yet at least in effect, though not in expresse tearmes, yet at least in such as are euualēt. In brieft, if in the reading of these holy Scriptures thou canst finde out the beliefe, the doctrine, the discipline, the face the visage, and lineamentes of thine owne church, and of that,

which is taught, beleueed, and done in thy church. Truly if thou canst perceiue all this, call then thy selfe happy, think that thou art in Paradise, where the voice of *Iesus*, where his worde is heard. From this church be thou neuer desirous to departe. But say with the Apostle, *who shal separate me from this church, wherein is felt the love of Christ?*

Rom. 8. 35 *Shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword? No, neither death, nor life, nor Angels, nor principalities, nor powers. For what greater consolation can there be in this conflict of opinions, then to haue peace in his conscience; and in these so dangerous occurrents, the to be assured of his way? Of the true faith warranted by the word of his God, and, by a consequent, of his saluation? But on the contrary*

trary, if thou findest nothing therein of the most part of that which men preach vnto thee, & make thee beleue, and inioine thee to do; if in the inward and in the outward, in the doctrine & in the discipline, thou findest altogether a different voice and different hue; hast not thou the cause to doubt, that thou art strayed from the Sheepfold of thy Saviour, where thou knewest not his voice, but the voice rather of a stranger, in words & doctrines so strange, that it is now no longer the true temple of God, seeing that it is another then our Saviour, that causeth his voice there to sound, & hath seated on the chaire thereof? And what remaineth then, but that with the spouise in the Canticles thou sayest vnto him, *Shew me o thou whom my soule loveth, where thou feedest, where* Cant. 1. 6.

*thou lyeſt at noone: for why ſhould
 I bee as ſhee that turneth aſide?
 ſhal. 25. & Shew me thy waies, o Lord, direct
 33. me in thy truth, ſed me thy light,
 let it lead me, let it bring me into
 thy Tabernacles. Tabernacles in
 deed in regarde of that ſtatelie
 building of this temple, wherein
 I finde my ſelfe to bee, and of a
 ſmall ſhew, and very contemp-
 tible. But be they what they wil
 yet are they the tabernacles &
 boothes of that chiefe Shep-
 heard, which I ſeek for, whoſe
 ſkins and cords bee will ſtretch
 out when it ſhall pleaſe him; &
 in the meane time I ſhal be ſure
 to finde there my Shepheard, I
 ſhal not want. That good Shep-
 hearde, which *Laieth downe his*
life for his ſheep, and liſteth the
 all vp euen the little Lambes, into
 his boſome; doth waſh them in
 the poole of Siloa, feedeth the
 to the hand, and nourifſeth the*

vp with himselfe into life everlasting. Whereas in this fained Temple I was fed with nothing but smoake, with winde, with sound, with pride, with rumour with luxury; I laide out, as the Prophet saith, my siluer and my labour for that which neither did nourish nor satisfie: in idle suffrages, in vaine seruices, and erroneous indeed because vain. Esay. 55.

Here againe is another stop. What then? The Religion of Christ, the true one, the only religion, doth she not admit of any increase or change? May not men adde therunto some Laws, some articles, some new ceremonies? Learne this my friend, that the true religion, as a man from his first birth, hath all his members, all his ioints, any the least part cannot be taken from it; (thou findest it so in thine owne body,) without maiming

it;

it; any the noblest, that thou canst imagine, cannot be applied vnto it out of the work, without disproportion, without deformity, without wronging the whole frame: if any thing be in it more then should be, it is exuberancie, or some vnnaturall flesh that groweth out; because that Religion is not a thing invented by man, but by a diuine Law, and the rule of Gods service, and of mans saluation; and none other but God can giue or enioine it vnto man; because that his thoughts are aboue the thoughts of man, and are higher then the heauens that are aboue the earth; because that no man knoweth the thinges of a man saue the spirit of a man; not one man of another mā, though they haue the same ofspring, & do consist of the same faculties and like parts; but every one of

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Cor. 2.

himselfe. And with much more reason then; *no man hath known*, no man hath ever beene able to know, *the things of God but the Spirit of God. Who art thou*, saith Esa. 40. 13 the Prophet, *that instructest the Spirit of the Lord; or art his counsaillour to teach him any thing?* And hence it is that we see, all those authours of religions among the heathen, to haue bin so childish and ridiculous in their ceremonies; and can we imagine, that, when wee vnder- take to adde any thing to that religion, which was ordeined from God by Iesus Christ, wee should be lesse so the they were? can we thinke, that the dirt and dust, and smoke, which we cast vpon it, can any way honor, nay canne it chuse but disfigure or pollute his worke? And neuer- thelesse, do not thou think there- fore that the Doctours in the church

church are vnprofitable, or that they are not very profitable, that the church & her members all and euery one of them cannot helpe or grow vp. Truely the right Religion can growe both in it selfe and in thee, hath growne heretofore, and can alwaies goe on in growth. But learne also how shee groweth. She groweth in her selfe, and euen in thee also, (if thou canst make thine vse of it,) when the old Testament hath taught thee that it behooved the Christ of God to die and rise againe; and the new, that hee hath died indeed, and is risen againe. And beholde a sufficient clowde of witnesses, of holy martyrs, which many ages ago, by hundreds and thousandes together haue died for the witnes of this death, of this resurrection; & by their suffrings and deaths haue
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s haue
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subdued the world vnto him, &
knit together vnder the banner
of his crosse those which hee
hath separated from the world;
dost not thou thinke that these
articles, *I beleene that he rose a-
gaine from the dead; I beleene the
resurrection of the body*, are very
well perfected by them, well
growne, and strengthened both
in them and in thee, so far as to
beleene them, and to embrace
them euen to the death for this
faith, seeing that by this faith
thou art to liue? Behold also, the
lawe hath told thee, that this
Christ should be the son of God
and neuerthelesse be borne of a
Virgin: and the Gospell, that he
is that Iesus that sonne of the li-
ving God, God of God, & there-
fore from everlasting as the Fa-
ther; and that word neuertheles
made flesh, conceived in the
wombe of the Virgin Mary;
God

God and man, both together. Sundry heretickes, Arius and Nestorius about the rest, begin they to call in question some his eternity and Godhead, and some his manhood and mortalitie, and by a consequent the Character of the Saviour of the world; wherevpon the Almighty through his Spirit stirreth vp many great doctors frō al quarters, powerful in the Scriptures, which by the same doe overcome and convince them, doe demonstrate with efficacie in one only person as well the one as the other nature; both the wills as well the one as the other to be necessarie for our salvation; the one working without preiudice to the other. And that by places well expounded and as well applied, and by arguments drawne from them, both strong in themselves and

as

as strongly vrged; so that after many cumbats the field is left to the truth, the victory & glory to the simplicitie, and to that seeming weaknesse of the Gospell. Dost not thou thinke that these articles of our creed, *I beleeue in Iesus Christ the only son of the Father Almighty our Lord*, borne of the virgin Mary, conceiued by the holy Ghost; these very same in number, as they vse to speak in the schools, haue bred in thee a new impressiō & in themselves new forces? The like also is to bee thought of so many others, for all that the hereticks doe set vpon the, which harden and make themselves strong against them; and we by them, as wrestlers against the skirmish, according as the hereticks do trouble & vex the. Those articles of the fall of man by himself, of his restitution by one

Vincenr.
Lirinen.
contra
hereticos

one Iesus alone; of the grace of God, of free iustification, for all that *Pelagius, Celestius*, & their consorts, either lay battery against them or vndermine the: stand fast notwithstanding, without once moving thece, where the Master-builder placed the, make no breach in the proportion of the building, & stir not from their first conformity, to the which nothing cā be added, but in the manner of a botch, quite contrary to the nature of the first Lawgiuers intent, and to that Lawe, in the which nothing can bee altered without high treason, & from which nothing cā be derogated without sacriledge. Heare therevpon, what saith our *Vincentium Lirinensis*; (for in such matters I speake not willingly without mine authour; and such an authour as may please thee.) *The*

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Canon, saith he, of the Scriptures
is perfect, and more then sufficient
in it selfe for all things. What the
shall it not bee lawfull to put
somewhat of our own there vn-
to? Timothy, saith hee, thou that
art a Doctor of the Church, de-
positum custodi, keep that which
hath bene trusted vnto thee, thou
hast received it of gold, giue it vp
again of gold, I will haue no lead
nor brass or base mettles from you:
God hath hee endowed thee with
his spirit, or with learning, then
be thou a Bezeleel in his spiritu-
all Tabernacle, in his church, cut
and square these pretious stones
of his diuine doctrine, set them
cunningly in some worke, giue a
luster vnto them, and a sparkling,
and grace. But goe no farther
then hee did, presume not to
change any thing either in the
matter or the forme, which the
Lord hath prescribed vnto thee:
vnto

vnto this Bezeleel God had prescribed of euery thing, euen to the very badgers skins, and the loopes of the Tabernacle, he had left him nothing to doe after his owne minde. For what serues then both his and our industrie? *That by thee, saith hee, men may understand that more cleerely, which before they beleeued more obscurely.* One and the same article of faith, more cleerly, but no newe one, none of thine owne head. *That in teaching that, which thou hast learned, thou maist say the same things after a new manner, with a new grace or methode, but no new things; nothing, that is not in this rule of holy Scripture; nouè (saith he) non noua.* And he addeth, that this is not said vnto Timothie in particular, but to the whole Church, to the whole body of those that haue any charge

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charge therein, because that this Depositum, is a thing which hath beene commanded thee, and thou thy selfe hast not invented; which thou hast receined, and thou thy selfe hast not forged. It is no worke of thine owne wit, but it was taught thee; it is no matter of private usurpation, but of publique graunt. In respect of which lastly, thou oughtest not be the author, but the keeper, not the ordainer, but the follower; thou oughtest not to lead others, but to follow. And to speake truly, what neede is there of all these inventions, and of so many careeres, as we giue, vnvnprofitable to our owne wittes, for to beautifie the Religion, to our owne fanfic? As if, saith hee, it were not an heavenly doctrine, and suffised to haue beene once revealed; but an earthly institution, and could

could never be perfected but by a continual amendmēt, according as men vie to deliberate together of one thing to day, and to morrow of another. After him, which flourished about some twelue hundred yeares agoe, all wearied and tired by the inventions of his own time, what is there that wee may not now say? Shall we esteeme of it as heresie, or a lust after schisme, to call the Church backe againe vnto Christ, vnto his holy word and vnto his holy Scriptures? Therefore, *Hunc audite, Hearc Iesus*, heare him, yee which haue heard so many others, and that to your great harme; heare him, and shut your eare vnto them, which was too open to humane teachings, and is from hence forth to bee reserved for his voice alone. But because that our eares are vncircumcised, & filled

filled with fatte, let vs beseech
this everlasting Sonne, that by
his spirit he would cleanse them
and pearce them even vnto our
hearts, and vnto our soules, for
to heare and vnderstand our Ie-
sus, and his voice, in his word,
and in his doctrine, and that he
will graunt, that wee may heare
it, to belecue it with our hearts;
that we may belecue it, to con-
fesse it to saluation; and that we
may professe it to the edificati-
on of our neighbours and his
Church. But aboue all, because
that in his language to heare is
to obey, and that truely to be-
leeue and to doe well, doe na-
turally follow the one vpon the
other: let vs make our supplica-
tion vnto him, that he will giue
vs the grace, to be of the num-
ber of those, which harken vn-
to his word and keep it; and be-
ing consequently built, & lay-
ing

ing our foundation on that
Rocke, which all the waues of
the sea can neuer shake, and the
gates of hell with all their in-
deavors can never approach vn-
to; we may then be assured, that
as he hath graunted vs here be-
neath to bee of the number of
his true disciples, so hee will
make vs in heauen aboue, (not
vpon this earthly mountaine)
partakers of his full glory; be-
cause that there we cannot say,
as S. Peter did, *Let vs make here
three Tabernacles*, as being ra-
uished with the sense of a light
shadow of this heauenly glorie;
but rather as being both better
in our wits, and better instrued
and that by himselfe, wee are
to heare him, and to depend on
his sayings, and to seeke him in
his word, wherein hee makes vs
to vnderstand him, as being
the finisher of the law, and the
au-

author of saluation in his Gospel, yea himselfe being that saluation; that so, when the earthly habitation of this our abode shall come to be destroyed, wee may be carried vp into that building and euerlasting house, which was neuer made with hands, but hath beene prepared by the father for his Disciples. Now to him be all honour and glorie with the Sonne and the holy Ghost for euer and euer, Amen.

D NON





NON SIC FVIT
ab initio.

MATTH. 19.v.8.



WE haue told you
that two onely
words out of the
Gospell were a-
ble to decide the
most parte of
doubts, that are at this day in
Christendome; and wee haue
already expounded vnto you
one of them, *Hunc audite, Hear*
bim, that wellbeloued Sonne,
that Sonne and Christ of God,
in his worde, in his holy Scrip-
tures. Whereby are cutte off all
forged articles of faith or of re-
ligion, that haue no foundation
at

all in this his worde. Now followeth the second; *Non sic fuit ab initio: From the beginning it was not so.* Which banisheth out of the Church, and consequently blotteth out in our consciences, whatsoever the inuention or imitation of man, either in imitation of the Iewes and Pagans, or in loue of their owne fantasies, hath added to those very articles, which are grounded in the holy Scriptures, in so much, that wee haue need from time to time to recall them to their first institution, & beginning, it belonging to the same diuinitie, and being of the same kind, nature, and consequence, to inuent new' articles of faith, or to cast the old ones anew, to institute a religion in the whole, or in some parts. Iesus Christ therefore being asked by the Pharises, which came to tempt

D 2

him

him, whether it be lawfull for a man to put away his wife, answers them by the law of God; *Haue yee not read that hee which made the at the beginning, made them male and female; and would haue them twaine to be one flesh?* And let no man therefore put asunder that, which God hath coupled together. Here was wherewithall to stoppe their mouth. But they neuerthelesse reply; *Why then did Moses commaund to giue a bill of diuorcement?* This proud nation opposing Moses to God, the seruant to the master, the creature to his Creator. But what answereth our Sauour, which was euen meeknesse and humblenes it selfe, but yet for all that abated nothing from the glory of the father? *Moses because of the hardnesse of your heart hath suffered you to doe so.* A number of things

things haue either bin brought in or toletated in the Church vnder this pretense; *But from the beginning it was not so*; Such was not the institution of marriage ordained by God, that great lawgiuer; to this original it is that he calleth them, without any respect of their prescriptions. *I say therefore vnto you*, I which was present with God, being coeternall with him, whē he made them, when hee coupled them together, when hee blessed them, which knowe his meaning, and the reason of the law, which also will cause it to be followed, *Whosoever shall put away his wife, except it bee for whoredome, and marrie another, committeth adulterie*. How many thinges might the Pharises haue to say hereupon, in a matter wherein Moises was touched, that great captaine of

Gods people , which had spokē
to him face to face, had receiued
the law from his hand, authori-
sed by so many miracles? By a
prescription of two thousand
yeares? By so long a forbearāce?
And that vnder so many kings,
Priests, and Prophets? And yet
they stand here at a stay, & yeeld
without once cōtradieting this
sentence; *From the beginning it
was not so*; In Paradise this was
ordered otherwise. If then this
hold in a law that concernes on-
ly ciuill societie , howe much
more in Ecclesiasticall lawes,
which concerne religion , and
Gods seruice? the articles of our
faith, the saluation of our souls,
and things spirituall? Where-
in the naturall man discer-
neth nothing , nor the spiri-
tuall man perceiueth ane
more, then as far as the Spirit of
God guideth him, and being
gui-

guided by the spirit of God cā
go no farther, then as he keeps
himselſe to his word; how illu-
minated ſoeuer he either bee or
ſeeme to be, he cā adde nothing
to Gods work, to his comman-
dement; whatſoeuer he putteth
to it, is but imperfēt and full of
filth. And hence it is that the
Politicians do ſo often rehearſe
vnto vs, that to the vpholding
of the lawes of any common-
wealth, it is neceſſarie that they
ſhould be recalle d from time to
time to their principles; to wit,
againſt all tricks, & ſide-ſtroaks
as it were of ſuch as wreſt & de-
prauē them. And therefore for a
greater cauſe was Gods people
enioind ſo carefully to knowe
the law of God and his ſeruice
at their fingers end; that ſo, as
many men as there were of thē,
ſo many cōtrollers there might
be in the church, for to keep hir

in and call her backe againe to her bounds. And therefore was it that *Eſay* cryed ſo lowd : *To*
Eſay. 8. 20 *the Law and to the Testimony, if they ſpeake not according to this word, it is becauſe ther is no light in them.* No ſaluation for this people. Thē is this a rule, which is to be receiued for the direction of Gods church, & to containe all whatſoeuer concerns the true religion, the whole duty of man towards God, & his owne ſaluation : and for ſuch a one hath it indeede alwaies bin vſed., as often as there was in hande any reformation of the Church.

David had eſtabliſhed Gods ſeruice, in the middeſt of his people, according to the tepor of his law. And many of his ſucceſſors, either drunken with the ſeruice of falſe Gods, or neglecting the ſeruice of the true

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true God, had partly corrupted it, and partly suffered it to go to decay; and now that good king *Iosaphat*, mooued with a true zeal of God, is about to restore it againe: It is said, *That he walked in the first waies of his father David*. He stood not vpon that, which his father *Asa*, though a godly Prince, had either done or tolerated, and stood as little also on that, which so many other in all this while had done, for to drawe a president from their example: but turned back euen vnto *David*, vnto the first waies of *David*, vnto his best yeares; and those very best ones yet did he examine by the lawe of God: when it is added, that *he sought the God of his father*; not that which his father had done, but that which the God of his father had appointed to be done; he walked in his com-

2. Chron.
17. v. 3. vnto the 9.

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mandements, and not according to that which Israel had done; he ordered himselfe according to the law, and not after the vsuall custome of the church, *he tooke away the high places and the grones out of Iuda,* which had bin tolerated amongst them by most of their best kings. To a young and tender king. this toleration might haue serued for an excuse. And that his people might also seeke the same waies, he sent Priests and Leuites, as also some of the chiefe men of his Estate to assist them, *That they should teach those of Iuda,* But how? *Having the booke of the law of the Lorde with the,* for to recall their faith to this belcefe, their worship to his ordinances, their crooked & depraued waies, to this square, to this rule. And we find not, that in all this circuite, which they

they make, any one doth once obiect vnto them either the tradition or the authority of the church, or the toleration of the Fathers. So well had every one of them learned & remembred, euen in the midst of that corruption; that there, where the God of their fathers spake, was no place at all to hearken vnto either the Church of Israel, or all their fathers together.

Likewise *Hezekiah* when he came to the crowne; he had had to his father king *Abaz*, which had broken the vessels of Gods house, and shut vp his temple; that is to say, had cast down his seruice, & built vp altars to the false Gods in all the citties of *Inda*; instead of the true Altar, many thousands of false ones, as superstition of its owne nature doth multiply; all this might haue beene a great stumbling block

2. Chron.
28. v. 24.

blocke to this yong Prince, but yet he goeth on farther. Euen in the first yeare of his raigne, hee openeth the dores and repaires them; and which is more, doeth send for the Priests and Leuites those which ought rather to haue preuented him, and commanded them to cast forth the filthines. By filthines he meant all kinds of strange seruices. All what was not in the law, that counted he to be strange; & because they might haue said, as we at this day; haue not our fathers liued as wel as thou? what wilt thou the do? He cutteth the short with this, *our fathers haue trespassed, and done euill in the eyes of the Lord our God, & haue turned away their faces from him and turned their backs; they haue quenched the lampes of the Temple: What light the can we look for*

2. Chro n.
39. v. 6. 7.

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for, or what darknes ought not we to expect from them? And therefore did they arise at this word, and gathered their brethren, and being convicted and sorrowfull in their hearts sanctified themielues, cleansed the house of the Lord, & caried the filth therof out vnto the brook; that it might neuer at any time be remembred. And all this was done according to the commā-
dement of the king, as it is saide there? But what is added? *By the* v. 15.
word of the Lord: as before was said of *Iosaphat*. And that for to abolish all false worshippings. He beginneth afterwarde to establish the true worship, & the maner of their sacrifices, by the same authority, and in the like method, *according to the cōman-*
dement, saith he, *of David, and* v. 25.
Gad, and Nathan. This might seeme enough to content them,
seeing

seeing these were such excellent
 prophets. But doth he stay there
 and thinketh he thereby to haue
 satisfied them? No, but he takes
 it yet higher. In the church of
 God, wherein we must not liue
 after examples or the comman-
 dements of men; *for the comman-*
dement, saith he, was by the hand
of the Lord, & by the hand of his
Prophets. And wee must not
 thinke that al this while *Heze-*
kiah was attended vpon or assi-
 sted by others in that manner,
 as so good a worke might haue
 required. The Priests, in the ve-
 rie reformation of these sacrific-
 ces, are found to be but fewe in
 number. Those, which haue the
 chiefeſt charge in the church,
 are not alwaies the first that do
 reforme it: for want of them, he
 was constrained to set a worke
the Levites; wee in our daies
 might say for want of Bishops,
 the

the Priests or Deacons, those which are lesse bounde to prevent and forbid these corruptions. *The Levites*, saith the holy story, being found to be, *more up V. 34 & 35* right in heart for to sanctifie themselves, then the Priests, &c: And so the service of the house of the Lord was set in order. In the like maner doth *Hezekiah* proceed to the reformation of the sacraments; he publisheth a passeover to be kept throughout al Israel and that such a passeover, saith the authour of this holy storie, as for a long time before they had not celebrated, after that manner as it is written, to wit, in the law of God. For a long time before, saith he; This might haue beene enough to stop all reformation, and if we had liued at that time, wee had bin ready to tell them; haue not our fathers done it on this manner? Are they all damned

ned? What need is there then of such a change? will we be wiser then they? wiser thē the Priests? wiser then the church it selfe? But what then would *Hezekiah* haue told vs? The same truly, that he told them: *Ye children of Israell, turne againe vnto the Lord God of Abraham, Isaac, & Iacob.* It is no time now to stay still in these Abuses. And he caused this to be cried every where throughout the land. *Be not yee like your fathers & like your brethren, which trespassed against the Lorde God of their fathers.* What proportion, I pray you, is there betweene that respect, which you owe to your earthly fathers, and that duty, which you owe to the Lorde God of you and of your fathers alio? There were not wanting, saith he, some men in Ephraim, *Manasseh*, and *Zebulun*, that mocked

2 Chron.
30. v 6.

V. 7.

ked them, being now growne
 old in their filthines; neuerthe-
 lesse the greater part submitted
 themselues: In Iudah especially,
 with one heart, *according to the* V. 12.
word of the Lord. They take a-
 way therefore the altars that
 were in Ierusalem, and all those
 for incense tooke they away, &
 they celebrated the passeouer,
 according to the Law. Some at
 length of the Priests *were ashaed,*
& sanctified theselus, the Levits
 supplying the places and the du-
 ty of those that were obstinate
 against the. And the like thing
 the like passeouer, *was not scene*
in Ierusalem since the time of Sa- V. 16.
lomon and of David, for many a-
 ges together. And it followeth
 in the same place, that assoone
 as the passeouer was finished,
 by the same commaundement,
 all the people being inflamed
 with a new zeale, went out, and
 brake

2. King 18

v. 4.

Numb. 21

v. 9.

brake the images, & cut downe
 the groues, and brake downe
 the high places and the altars.
 But behold, they did more yet;
 at the same time also, (for it is
 to be read in the same verse, the
 Authour maketh not two nar-
 rations of this and that which
 went before,) *he brake in pieces
 the brasen serpent that Moses
 had made* by the expresse com-
 mandement of God, for a pre-
 sent remedy against the bitings
 of those fiery serpents, to him
 that did looke on it; as a signe
 of Christ the Son of God, which
 was to be lifted vp on a tree, for
 a remedy against sin, the biting
 of that old serpent, to him that
 would turn the cies of his faith
 towards him. Because that now
 indeede, of that present vse,
 which remained no longer, they
 had made an abuse; of the signe
 and sacrament of Christ which
 was

was to come, they had made it as the thing it selfe, and had giuen vnto it diuine honours: and had lastly converted this so healthfull an image into an abominable idoll. Wherefore also, when he brake it, hee gaue them to vnderstand, that it was but *Nehushtan*, a piece of brasfe contemptible in it selfe, & hereafter for ever vnprofitable, I & dāgerous too, by reason of that relation which it had vnto Christ, seeing they abused it. And hee was very highly commended for it by the Spirit of God, for hauing *done vprightly in the sight of the Lord*, and because *he trusted in the God of Israell*: for having laid aside al humane considerations, that hee might retaine or restore the purity of his service. And indeede by reason of the conditiō of the church wherein wee obserued
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hir to haue bin at that time, as
 also by reason of the cōuenance
 the slacknes and corruption of
 the Priests, which then were; it
 is not to bee doubted, but that
 he met with some that contra-
 dicted him; & then is it not said
 here for naught, *that hee trusted*
in God, to wit, against the mur-
 muring of the people; And, *unto*
those daies the children of Israell
burned incense to it; alleadging
 without doubt, a prescriptiō of
 so many yeares, but especially,
 that this serpent was instituted
 by God and erected by *Moses*
 himself. But against all this, that
 answere which our Savior gaue
 here to the Pharisees stood him
 in steede; *Non sic fuit ab initio,*
From the beginning it was not so.
 It was ordained to be a remedy
 for you against the biting of the
 serpents in the wilderness; and
 now you are no longer in that
 case.

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case. For a signe, that on that
Christ which was to come, the
sonne of the liuing God, did de
pend all your health both tem
porall and spirituall; and you
now haue attributed all that to
this image, and transferred the
honour of the Creatour to the
creature, of the ordeiner him
selfe to the thing ordeined by
him. And therefore hath he now
brought it backe againe to his
first nature. And I woulde to
God we had not many thinges
in our Christian Religiō, which
haue very great need of the like
remedie.

Iosiah likewise is renoumed
amongst the kings of *Israell*, be
cause hee had reformed the
church; & that on good grounds
for *Manasseh* had defiled all the
service thereof, & had brought
in false Gods in steed of the Al
mighty, and *Amon* his son, the
fa-

*2 Chron.
34. & 35.*

2 King. 22
& 23.

2 King. 22

father of *Iosiah*, had not done much better then he. *Iosiah* began this reformation, by repairing the ruines of the Temple, whereof he laide the charge on *Hilkiah* the high Priest. It happened so, that *Hilkiah* amongst many other old registers, which he sought for, found the booke of the Law in the Temple. You may imagine to what a straight the church was brought, when the high Priest himselfe findeth this booke but by a chance. No sooner had he found it, but hee sendeth it to *Iosiah* by *Shaphan* the Secretarie, which read it before him; therein hee findeth, that it was a thing of nothing to build vp againe the Temple of God, vnlesse hee also would establish againe his seruice; that it rained not only on the house top, as they say; but that the inside also was posened, and the

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Sanctuarie filled with Idolatry. And hereupon beginneth hee now to detest the sinne of the Church: rent his cloathes, taketh counsell with the Propheetesse, and humbleth himselfe. Here the Priest might haue comforted himselfe with this: that he knew his lesson by heart, & might haue contented him with the tradition of the Church; which neuer faileth, never lieth; but what do'es he? He gathereth together the Priests and the Levites in the house of God; all Iuda, all Ierusalem, *from the verie least to the greatest*. At that time was it not the fashion to get a dispensation for to read the holy Scriptures? In the midst of them all he causeth this booke to bee read: which being read, hee maketh a couenant to obserue it, and bindeth therewith all the people. And after al this, he

he putgeth the Temple from all idolatrie and superstition, and driueth out al the Priests thereof, hee casteth their vessels into the fire, and breaketh down the high places, euen those that were in the cities of Iuda, hauing beene tolerated by so many good kings, & in the which the Priests of the stock of Leui those that had their lawfull calling, did sacrifice vnto the true God. And hercupō there might haue beene much to gaine say: what is there wanting to these sacrifices? Are they not offered to him and by those, to whome and by whom they ought to be offered? Is this therefore any thing elsie, but a desire of noveltye. And put the case, that there is some defect in them, is it not for all that tolerable, hauing already beene tolerated by so many good kings, by so many

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many high Priests, for so many yeares together? And is it not in this, that that law of policy is to take place, that a thing once well settled, though it bee euill, ought not to bee taken away, but to shun all inconueniences it ought to be left still in his place? And neuertheles our rule makes him not sticke at all this; *From the beginning it was not so. There shall be a place (saith Moises) which the Lord shal chuse to canse his name to dwell there; thither shall you bring all your burnt offerings and your sacrifices, &c. Take heed, that thou offer them not in every place that thou seest, and which thou thinkest to be fit for thy purpose. As if he said, for I will not take any of thy pretended supererogations for sacrifices or worshipping. I will be worshiped, according to that which I haue*

Deut. 12.

v. 11.

v. 13.

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commanded thee, and not after
thine owne fanſie. Because in-
deed that God, the very reaſon
and cauſe of all things, hath his
end in all whatſoeuer he ordein-
eth; for to direct all nations to
the ſacrifice of his onlie ſonne
alone, hee would haue but one
temple, one ſanctuarie, and one
altar, whereas thou doſt darken
and confound his meaning, by
thine owne inventions, by thy
pretended good purpoſes, and
by ſuch a multitude of thine
high places and thine altars; e-
very ſacrifice of thine is a wrōg
worſhip. Therefore alſo is it
ſaid, in that which followes;
that he commanded the people
to keep the Paſſeover. but how?

1 Kin. c. 33

*As it is written in the booke of
the covenant; according to the
word of the Lord delivered by the
hand of Moſes. He ſendeth them
to the originall, to the old form
there-*

thereof; and indeed it is added,
There was no Passeeover holden V. 11.
like that from the daies of the
Iudges that iudged Israell, nor in
all the daies of the kings of Israell
and of the kings of Iuda; not in
Samuels' time, no nor in the time
of Hezekiah himselfe. So neces-
sarie a thing did hee esteeme it,
to keepe himselfe exactly to the
law of the Lord, and to his ho-
ly Scriptures.

In the time of the captiuitie
of Babylon, the Church of God,
Gods Israell, in the midst of the
Chaldeans, those great masters
of ceremonies and patrons of al
idolatrie and superstition, could
not possibly haue stood out so
long without being corrupted.
What does then Esdras in this
case, when he bringeth back the
people into Ierusalem? Howe
doth he proceed to set them in
order againe? Truly it is said

Esd 3 v. 2

that, as soon as they were come into Ierusalem, Ieshua the son of Ioizadak, with his brethren the Priests, and Zerubbabel the sonne of Salathiel, the captaine of the transmigration, *Builed the altar of the God of Israell to offer thereon*, not according to their owne fanly, nor according to that which they might haue learned in that medlie of the heathen; but, saith hee, *as it is written in the law of Moses, the man of God*. As if it were said, that they calling to minde the punishment of the sonnes of Aaron, which were consumed by the fire of the wrath of God, for hauing offered vnto him a strange fire; they reestablishe after the same manner the service of God in Ierusalem, *as it is written in the booke of Moses*; they are not ashamed to go and learne their lesson therein. And

yet

yet are wee not to thinke, that they wanted amongst the such men as were of courage, and had in the presumptiō enough, to adde somewhat of their own therevnto. Lastly, to apply somewhat neerer our text to this purpose; Esdras the restorer of the Church at that time, was fully informed, how that many of the cheefest of the people, yea & sōe Priests also, against the expresse law of the Lord, had taken vnto themselues strange wiues, of those nations which were forbidden them; whereupon hee rent his clothes, pluckt of the haire of his heade and of his beard, fell on his knees, and confessed both his owne and the peoples sinnes in the presence of God. ; *from the daies of our fathers, saith he, haue wee beene in a great trespasse vnto this day.* The longer that the sinne had

Chap. 9.

v. 7.

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lasted

Levit 18.
v. 25 27.

Deut. 7. 3.

lasted, the greater doth hee acknowledge to bee the fault: so farre was he from taking thereby any right occasion to continue it, but did he stay here only? No, he returned, to his principle; *Thou hadst forbidden vs to do so,* saith he, *by thy servants the Prophets, &c.* And now shall wee returne to breake these commandments? Shall wee goe on stil, o Lord, in these abominations? So that being strengthened by the assistance of honest men, & among st others by Shechaniah the sonne of Ichiel, hee caused the people to sweare & bound them with a newe oath to the keeping of Gods law, that lawe especially, which forbad all these incestes; whence ensued forthwith the putting away of all their strange wiues, and that by the common consent of the people and of the Priests themselves,

telues, which at the reading of the law were convicted of their faults. This was a hard sentence you will say, as also an harder execution, to part asunder so many households, and to rent in two the wife from the husband, the children from the mother. And what became then all this while of Esdras his wisdome? Was there no Pope amongst them in those daies, that might haue dispensed with them for this? but rather if thou beleevest the Lord, when he hath spoken, wouldst thou haue had him cast Gods people againe into that furnace from whence they were but newly come; and that *the wrath of the Lord* for disobedience (they are the very wordes of the law) *should wax hot against them, and destroy them suddenly.* So certaine is that maxime in al good divinitie, that wee ought

Deut. 7. 4

to obey God without looking back; and in a matter of reformation we ought to do nothing by roate, but haue alwaies recourse vnto this booke.

Our Lord therefore, which was come in our flesh to reform the Church, doth giue vs also the same rule, a rule indeed pronounced by him in this one case; but yet it extendeth it selfe over all whatsoever concerns Gods service, and therefore is it herein so much the more to bee put in practise, as this is a matter of greater mysterie and weight. As also we learne the same in Gods law concerning his service. So saith he in another place, where hee instructeth his Disciples: *Thinke not that I am come to destroy the law, or the Prophets: The reformation of the church hath alwaies bin subiect to this slander. I am come to fulfil them, to recall*

Math. 5.
v. 17.

recal the law vnto his right ob-
 servation, to restore vnto it his
 due and natural interpretation,
 and to keepe it from all traditi-
 ons, inventions, and Pharisaical
 glosses, the which vnder a co-
 lour of giuing light vnto it, doe
 indeed darken it: insteede of e-
 stablishing it, doe destroy it; in-
 steed of honouring it, doe make
 a mocke of it. You haue hearde
 that it was saide by them of the
 old time, your Doctours, & your
 Fathers, *Thou shalt not kill*, for
whosoever killeth shall bee culpa- V. 21.
ble of iudgement. For to avoide
 this iudgment they haue taught
 you, that it was enough not to
 kill at all; likewise it was saide;
Thou shalt not commit adulterie. V. 27.
 And they haue made you be-
 leeu, that you were free from
 this law, if only you kept your
 selues from acting this sin. Like
 wise; *Thou shalt loue thy neigh-* V. 43.
bour.

bour, and hate thine enemy. And in like manner all the other commandements. But *I say vnto you* I that am the true law giuer, that knowe the meaning of the Father, of that eternall Father, the creatour of bodies and spirites, which giveth his lawe alike to the one and to the other; That whosoever hateth his brother hath already killed him; whosoever looketh on a womā, to lust after hir, hath already committed adultery with her. And, if so be you do not helpe your greatest enemies, euen those which persecute you, then are you not his children, but the children of hell. Calling them backe in this manner from their Fathers (as we haue observed throughout in the state of the church of Israel) to the God of their Fathers; frō the glosse, to the text; from the letter, to the spirit, to the

the right purpose of the Law gi-
ver, & to the reason of the law.
And this did the Pharisies saie
we, to blaspheme the Temple,
and to call *Moses* in question;
in these daies amongst vs men
would say it were, to condemne
the Fathers, and to overthrowe
the Church. Behold therefore
this rule, which our Sauour gi-
veth vs: *from the beginning it was
not so.* This was not the will of
him that made the Testament;
let this rule but bee stretched
out over the building of the
church; and then, whatsoever
shall be found to bee out of this
line, or out of the squire, let it
be censured to be also out of the
worke, let it bee condemned to
be dattered by the hammer, and
to be cut of from the faith & do-
ctrine of the church. Let *S. Paul*
bee an example vnto vs even in
those first times. For men, in
mat-

matters of religion, can never go on very farre without straying, vnlesse they alwaies take this guide along with them. E-
 uē in his time was the holy supper of the Lord prophaned amongst the *Corinthians*; in this church of God, by the *that were sanctified in Christ Iesus*, and *Saints by calling*: for so hee tearmeth them. But what saith he to them? *Everie man, when they should eate, taketh his owne supper afore, &c. And one is hungry and another is drunken. This is not to eat the Lords Supper.* This is not to celebrate that holy Sacrament, it is rather to despise his church. Here then is a remedie for it. *I haue receiued*, saith he *of the Lord, that which I also haue delivered or taught vnto you.* And herevpon doth hee rehearse vnto them at large the whole institution of the Lords
 Supper

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Supper, in the same manner as we finde it in the Gospell; As I haue receiued it, euen so haue I delivered it vnto you; It is now your dutie, if you will be Christians, to obserue it accordingly. *S. Peter* also perceiving that hee was nowe shortly to leaue this worlde, doth not tell the churches to the which he wrot; after my decease, doe not much trouble your selues about that which you are to do; I will instruct you sufficiently by revelations, and visions; there shall scarce bee one weeke in the which I will not giue you some new Article of faith, or deliuer vnto you some new ceremonie or other. But on the contrarie he saith; *Seeing I know that the time is at hand, that I must laie downe this my tabernacle, I will indevour therefore alwaies, that after my departing ye also may be able*

Gelas. Ci.
lic. in Act.
Conc. Nic

1. Pet 1. v.
14. & 15.

able to haue remembrance of these things, that is, of the doctrine of saluation, which openeth vnto the entrance into the everlasting kingdome of Christ Iesus. To wit I my selfe beating this doctrine into you so deepe, whilest I am yet amongst you in this Tabernacle, that, after I shall haue left you, you can not forget it. Which also was the reason, why that great Emperor Constantine in the midst of all the hard contentions of his time went no where for helpe but thither. *There is nothing more unworthy* said he to the Bishoppes of his time, *then to wrangle one with another about the controversies of diuine matters, seeing that wee haue the doctrine of the holy Ghost in writing.* And, the bookes of the Evangelists and Apostles, together with the Oracles of the ancient Prophets, doe teach vs evidently

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denly, what we ought to cōclude
abon: diuine matters, and there-
fore laying aside all discord, let vs
take the decision of all our contro-
uersies out of those words, which
were inspired by God.

What then? Is it now behoue-
full to reduce the Christian
Church to this rule? The church
truely hath alwaies fitly beene
compared to a ship: and no ship
can keep his right way without
a cōpasse to direct it; if at some
time it be not looked vpo, how
good and skilfull soeuer the Pi-
lot or the Mates of the ship be,
we are not to think it strange, if
shee bee much out of the waie.
This ship also hath floted vp &
downe for many yeares toge-
ther, and hath run vpon manie
strange coasts: it were then a
marveile, if she were not soiled,
or had not gathered on the out-
side much mosse, many wormes
and

and shels; & in the inside much corruption, contagion, and all kindes of vermine; or if shee did not leake for a long time already on so many places, where every one bringeth his superfluities, & leaue his excrements, but no man in all this time hath taken the beasom in hand or set hand to the Pumpe. It were a miracle indeed if there had bin left any thing entire. And wretched me that we are, being our selues full of nastinesse in the midst of all this filth; yet do we cry out blasphemy, if anie one smell it; and curse him, that will take it away. Shee hath moiled hir anker within the havens, yea and in the mud also and owze, of Iewes, Pagans, Philosophers Peripatetiks, Academikes, both old and new. Shee hath beene fraighted with their marchandise, with their inventions. Fro
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the one, she hath put on the ceremonies, which from henceforth are without any mysterie; and from the others, shee hath borrowed their superstition & Idolatry from the one, by a forcible imitation, she hath confirmed the presumption & merits of man, contrary to the ende of the whole law and Gospell; fro the others they haue receiued fables for truth, Poësies for history, Mythology for Diuinity: for these tenne or twelue hundred yeares together, we haue had no other trade, no other trafficke, beeing alwaies mingled, (like vnto the people of Israell, not once looking on the lawe) with strange women; & yet doe we finde it strange, that our progeny, our religiō, is become bastard? can we belecue, if the Apostles of our Lorde, if all those Apostolicall men, of the nexte
age

age, should come hither once againe, that they would finde as much as one step of the old discipline and Christian policie; Amongst vs truly hath now been verified that tale, which goeth about, of him that tooke a prisoner, but was caried away by him himselfe. We haue converted many Iews and Pagans vnto Christ; but they haue perverted vs: we haue baptized them; but they haue plunged vs in their filthines: and from henceforth, if we now convert one amongst them, wee make them twise as much the sons of hell.

Come thou then hither, and question with our Lorde Iesus Christ, not as a Pharisee to repte him, but as a true Christiā with a good conscience to learne of him. Master, teach me how to pray; I know, that I ought to call vpon God, but I am told, that I ought

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ought also to call vpon the Angels and Saints, and set them a work as intercessers vnto thee. Is this lawfull? He will tell thee without doubt, (for he cannot do otherwise, being neither contrary to God nor to himselfe,) Hast thou not read, that which is written; *Call vpon me, and I will heare thee, & thou shalt giue me the praise.* And knowest thou not that hee, in whom men beleeue, is one only God, according to thy Creed, the Father, the Sonne, and the holy Ghost? And howe often is it rehearsed vnto thee, that there is but *one only Mediator betweene God & men*: he alone, that could make their peace with the Father and their propitiation in his blood? And herevpon as thy Pharisees, thou canst not chooie but make reply on this manner: why then doth such or such a father direct

vs to this or to that Martyr? But he will answere vs againe: For the hardnes of your hart, & out of the weaknesse of theirs, was this so done. You come but new and fresh from the service of false Gods; These good men thought then to haue gained much, when they had caused you to put the away, & to take the Saints for a change insteede of them; *But from the beginning it was not so.* For the space of 4. or 5. thousand yeares together, men spake not of calling vpon any other in the church, but on God alone; the Angels were conuersant with the Patriarks: doth any one call vpon them? *Henoch* and *Eliab* were taken vp into heauen; *Noe* or his children, *Elisba* or his other disciples, doe they come vnto them? Of so many Psalmes of *David*, which are as so many praiers, in al that

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diversity of matter, is there anie
one only that hath any other
object of his faith, and of his
prayer, but him alone? And am I
come to derogate from his glory,
I the beloved Son from the
Fathers worship, or rather to e-
stablish it, & so much the more
to glorifie him? I then tell you
that which I long since tolde to
Sathan; *Thou shalt worshippe the
Lord thy God, and him only shalt* Matth. 4.
thou serve. And invocation is
one of the chiefe partes of his
worship, of his service. From the
weaknes of some of my servants
do not you take al your strength:
out of their wants, doe not you
seeke a supply either of the law
of God, or of my Gospell: and
from my patience by reason of
my long forbearance, doe not
you make a law, nor thinke to
pleade prescription against the
true religion and pure worship.

That

That which the Lorde hath reserved vnto himselfe alone, doe not you turne it away vpon the creature, do not part it.

Let another come, and saie thus; Master, we are al in doubt amidst al these controversies. Is it lawfull to reverence, to adore the Images of the Saints, of the Virgin *Marie*, thine owne, that also of the holy Trinitie? And he will answer doubtlesse, hee which is come to establish the law and not do destroy it; Hast thou not read what is writtē in the law; in that law, which was given by the ministerie of the holy Angels? *Thou shalt not*
 Exod. 30. *make any graven image; thou shalt not bow downe to them, neither serue them.* Doest thou not look for some plainer or more expresse speech? Or is it need, that you should have a glosse here-vpon? There followes therefore the

the reason of it. For saith he, I am
the Lord thy God; a mighty &
jealous God. And can his na-
ture then be changed now? And
yet thou wilt not bee ashamed
to reply: why the haue our Ma-
sters giue the vnto vs for books
instead of the Gospels? When
we guild them, cloth them, per-
fume them, worship them, call
vpon them; is there any thing in
all this, wherof God may com-
plaine? To whom doth this ho-
nour redounde but to him, his
Saints beeing glorified in their
images, & he in his Saintes? But
know thou (will he answere
thee) that God, as he is a Spirit,
so he will haue such as worship
him in spirit and truth; he wil be
worshipped, as he himselfe hath
commanded, and not after the
fancies of men. Know also that
an image is a teacher of lies, and
maketh of men beasts, and con-
foun-

Habak. 1.
v. 18.

foundeth those that are inclined therevnto; and as for those Masters that haue giue you images insteede of Masters, they did this since the time that they are become ignorant and carelesse and haue bin dispensed withall for not preaching my Gospell, dumbe Pastors as they were themselues they haue giue thee these dumbe preachers. *But from the beginning it was not so*, before the law and vnder the law, for the space of fower thousand yeares, the church of God hath had no images. To haue them or not to haue them, as some particular liverie, did then put a difference betweene the beleuer and the infidell. Yea and for eight hundred yeares together, since the time that by mee grace was come into the world in the better part of Europe, in France it selfe, there were none of

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of them. I therefore say vnto you. Of the ignorance of your Masters doe not you make your knowledge; make not your Christianitie of the imitation and emulation of Paganisme; The word of the Lord standeth fast for ever. That which once he hath ordained, hee never superannuateth nor disannulleth.

Let another proceed, I know Lord, that thou art the Lambe, which takest away the sinnes of the world. But wee are told also of a certaine fire, at our going out of this world, wherein wee must be purged, and must for all this pay and make euen our reckoning: what must I belecue in this matter? And therevpon hee will tell thee all that, which the holy Scripture teacheth vs: hast thou not read, what my Prophets say, That I was wounded for your transgressions, and

Isai. 53. v.

F

dre,

Zacharie.
13. v. 1.

Math.

broken for your iniquities, & that the chastisement of your peace was vpon me. God which is al iustice, all mercy, will he haue the same debt paid twise? Zacharie saith, There shall be a fountaine opened to the house of David, to the Church, for sinne, for every vncleanesse whatsoeuer; and I verily am this fountaine, a fountaine that neuer dryeth vppe; to what purpose serues thy fire if this water doe suffice? And that this water is not sufficient, who can say it without blasphemie. But yet if thou wilt haue a fire also, heare what Iohn the Baptist saith; I baptize thee with water and with fire. Thy spirit indeed with a spirituall fire, euen with mine own spirit. And here thou wilt reply (for thou art forbidden to yeeld) But S. Augustine, and S. Gregorie doe not they speak of a fire, to the which

wcc

wee must goe when wee depart
out of this world? Doe not they
say, that it is not altogether in-
credibie that there is one, and
that it may be true? And at all
aduentures hath it not beene a
good thing to keepe the soules
in such awe? For how many faire
Churches haue beene founded
thereby, how many cloisters,
Chappels, and Masses? And will
you then haue the olde doubts
of those men to be vnto you as
articles of faith? The fables of
Platonikes as truth? The fictiōs
of Poets, as sound diuinitie?
Our Lorde moreouer will say
vnto thee. He that beleeueth in
the Sonne, hath life euerlasting,
he is already gon from death to
life; hee that beleueth not in
him, the wrath of God remain-
neth vpon him; hee is already
condemned, and shall not see
life. Betweene these two where

canst thou finde any place for this Purgatorie? And then will the Sonne of God say vnto thee againe; Do not stand vpon that which the Doctours tell thee thereof; They could never create it. *From the beginning it was not so.* If it had beene from the beginning, there is no question but the Church of Israell would haue made vse of it; by so much the more, because that fountaine, for the cleansing of sinne, was not as then opened. And yet for foure thousand yeares together, is there any one word spoken of it? Amongst so many sacrifices, and those of so many fashions; is there any one word spokē of such sacrifices, as were for the dead or for their finnes? And if it had been created since that time, would then the Apostles haue hidden it from vs? would they haue told vs. *Blessed*

sed are they that die in the Lord,
from henceforth they do rest from
their labours. If wee confesse our
sinnes God is faithfull and iust;
The blood of his Son Iesus Christ
doth purge and cleanse vs from
all sinne. This Purgatorie then
is a strange fire in the Church;
such a one, as quencheth her na-
turall heate, her confidence in
the merit of the Redeemer. And
therefore; That which the Lord
hath paid and quitted for vs so
dearely, so fully, the faithfull mā
needs not to buy it againe; Let
no servant of God therefore sel
it him againe.,

Let another also come, that
perhaps hath looked more dee-
pely into it; and say, Master, I
knowe that thou hast bin made
an oblation on the tree of the
Crosse, & wiped out, and vterly
abolished the handwriting that
was against vs. And neuerthe-

lesse we are told, that thou art every day offered vp, euery day sacrificed in Masse; and hereupon is all this stirre; To what opinion therefore shall we stand fast? And hereupō he wil tel thee Hast thou not read, what Esay saith of me; *His soule shall be made an oblation for sinne*; The soule of the Sonne of God. At what rate the dost thou reckon her? and knowest thou not that I haue giuen my flesh for the life, and my blood for the remission of the sins of the world? In comparison of this price, all your pretended Oblations can amount to nothing. Knowest thou not also, that likewise all the other sacrifices of the Law, are fulfilled and abolished in this one onely? And here, either blown vp by tradition, or forestalled by custome, thou wilt reply; but would then our Fathers
for

for so long time together haue
made so great account of the
Masse, and all for nothing? Why
then, art thou not then, really
with thy flesh and bones, sacri-
ficed therein every day? Did not
men speake of this oblation, e-
ven in the time of good S. Gre-
gorie, not aboue six hundred
yeares after thine incarnation.
The ill disposed facilitie of men
in accommodating themselues
to infidelitie, hath brought in
these things; And this carnall
wisdome, hath beene found to
be but naturall, and is rightly
convicted of folly before God.
The outward worship of Iewes
and Gentiles consisted in sacri-
fices; and when they haue been
brought to the Christian faith,
they were willing to content
them with the word of sacrifice
taken in a large sense; with this
word did they qualifie the chri-

1. Cor. 10
16.

stian service; their prayers, their Sacraments, their Almes. How farre safer had it beene, to keep them in their owne proprietie; and to teach them the right end of the old sacrifices; that is, their end in my one only Sacrifice? I had also appointed for a sacramēt of this one sacrifice, of my flesh crucified and of my blood shed for you, *That bread which you break, the Communiō of my body; that cup which you blesse, the Communion of my blood.* The reall communication in summe of all the blessings and benefittes, that redound vnto you by this sacrifice. And in as much as their devotion did wax cold, instead of making my people participate of them, they hauethought it enough onely to shewe them vnto them, they haue also taken my cup from them. But I say vnto you, that *From the beginning*

it was not so. Do but read the A-
 postle; *Without shedding of blood* Heb 9. v.
is no remission of sinne. And wilt 22.
 thou therefore for the remission
 of thy sinnes take vnto thy selfe
 the place of the Iewes; wilt thou
 once againe shedde my blood?
 Read on further that which hee
 rehearseth vnto thee so often;
 Christ hath appeared once to put V. 26.
 away sinne by the sacrifice of him
 selfe. It is not then for nought,
 that they shewe him so manie
 times vnto thee? Again, *We are*
sanctified by the offering of the bo- C. 10. v. 10
dy of Iesus Christ once made With
one offering hath bee consecrated V. 14.
vs for ever. and if for ever, why
 then doe we begin againe eue-
 ry day? That therefore, which I
 haue fulfilled at once, effectual-
 ly, and perfectly, doe not thou
 accuse it of imperfection by re-
 iterating it; doe not darken the
 truth, nor belie the vertue ther-

of, by the friuolous representations. That which I haue giuen thee for a Sacrament, & thanki- giving, of that vnspeakable benefit, do not thou account it as a Sacrifice. That which God hath ioined, seeing I haue ioined them, to wit, the sacraments in my holy Supper; thou man, vnder what colour soeuer it be, do not separate them.

But lastly, could our Fathers then oversee so grossly? These good kings, *Iosaphat, Hezekiah, Ioziah*; those good seruantes of God, *Hilkiah, Esdras*, & others, did never make this questiō. Seeing they had the booke of the law, and did know, that therein they had the ordināces of God, they rent their clothes, beate their breastes, confessed both their owne & their fathers sins before the Congregation; they exhorted, and by their own example

ample brought, the whole people to repentance. What therefore, could our Saviour euer leave vs as Orphanes, and his barke without a guide? On the contrary, hath he not left vs a lieutenāt general, a vice-God, this man God on earth? Else what becomes of that, *Tu es Petrus, Pasce oves meas; Thou art Peter: and, feed my sheepe.* But here our Lord wil answer thee. I am that everlasting word, that was made flesh for thee. The only Emmanuell, God with thee; *with you*, by my Spirit in mine holy words; *I am with you vntill the end of the world.* As for lieutenants, I haue as many, as there are good Pastors and holy dispensers of my word and Sacraments here on earth. But as for Generall, or Vice-God, there ought none to be over my state because I am every where present,

Matth. 28

Math. 16

1. Pet. 2. v.
1.

sent, I haue no need of any; how much so ever the m^a be limited to a certaine place, or be he as quick as he wil or is able to be. I haue said indeede vnto *Peter*, one of mine Apostles, and vnto one for all, *Thou art Peter; & on this Rocke wil I build my church.* On this Rocke, that is, on his confession; for he had confessed vnto me, *Thou art the Christ the son of the living God.* And there-vpon haue you placed vnder an Altar at Rome, the supposed Reliques of *Peter*, and haue called them the confessiō of *Peter*. On this pretended confession haue you built *S. Peters* church. It was not so that this holy Apostle vnderstood it, when he told vs, *Be ye as liuely stones made a spirituall house.* But vpon what? truly not vpon this your confession, but vpon his owne, vpon him that is that living stone, re-
iec-

iection by me, and yet the *chiefe*
Corner-stone, *elect* and *precious*
 in Gods eyes. I told him also, the
 gates of hel should not prevaile
 against it; and all the power of
 Sathan shall be found weake a-
 gainst it. And you haue thereby
 gathered, that it must be a tem-
 porall, puissant, and invincible
 Empire. But *Peter* vnderstood
 farre better this my style & lan-
 guage; *Has that shall beleene in it*
in this liuing Stone, in mee that
am the Rocke of Israel, shall ne-
uer be confounded. I had likewise
 said vnto *Peter*, *I will giue thee*
the keyes of the kingdome of hea-
uen, whatsoever thou bindest on
earth shall bee bound in heaven.
 And I gaue them indeede vnto
 him, & vnto all his fellowes, af-
 ter my resurrection; to wit, the
 ministrie of reconciliation by
 the preaching of the Gospell.
 And thence you haue conclu-
 ded

Ioh. 12.

ded; *Thou art Peter*; *Ergo*, the Bishop of Rome is the vniversal Bishop of the world; hee shutteth, and no man openeth, he openeth & no man shutteth, Hee hath in his hands al power both temporall and spiritual, he openeth heaven, he shutteth hell, & quencheth the fire in Purgatorie, he commandeth the Angels hee keepeth in awe the Diuels, he saveth or dāneth men, at his owne pleasure; he giueth dispensations contrary to the lawe of God, and to his Gospell; being not so much in the place of God as against God himselfe. And yet are wee bound to belceue, that God is changed in opinion when he is altered in his. But betweene these two propositions; *Thou art Peter*, & *The Bishop of Rome is Vice-God*, nay more then God. What a gulf is there to be filled? And whence

can it be filled, but frō that bot-
tomlesse deepe? How much bet-
ter did the holy Apostle vnder-
stand this: *Feed my sheepe*, that is
with my word. *Feed*, saith he,
you Priests my fellowes in the
Priesthood, *the flocke of Christ*
which is cōmitted to your charge
not as bearing rule over the inhe-
ritance of the Lord, bee they of
the Clergie or lay-men, but sa,
that ye may defend the flocke. And
whē the chiefe shepheard shal ap-
peare, you shal receiue that incor-
ruptible crowne of glory. And not
here on earth a triple crown or
kingdome. This therefore was
the meaning of the Lord; farre
different from thy glossie, & yet
Peter himself is the interpreter.
And therefore would he haue an-
swered thee here, as before. *Frō*
the beginning it was not so. The
first Bishops of Rome, for the
space of 300. yeares, vnder the
Hear-

Heathē Emperors, for the most part were all Martyrs, & knewe neuer what this temporal iurisdiction meant. As for the 400. years following, vnder the Christian Emperours, they were humble seruants; they obtained frō them their grants, immunities, and priuiledges, and helde as it were from them their chiefe authority: so farre were they from once speaking of giuing thē any, or making thē their feudarie vassals. As for the 300. ensuing yeares, they begin to embrace them, to vndermine them, & by tricks & smooth dealing defeat the one by an other; do at the length set themselves in their place; they seaze vpon their dwellings, they put on their scarlet, inuest themselue with their crowne, set footing vpon their Empire, bewitch their subiectes, and with their scete they spurne

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spurne at their owne persons. A
long time after, and, as it were,
through a long wood, come in
by degrees the Iubilies, Indul-
gences¹, & Faires or Markets of
sin, the bankes of Pardons; the
Agnus Dei, the hallowd graines
& every day some new *bables* or
others. In so much that for these
600. yeares and more, the most
learned & flourishing yeares of
the Christian church, she could
not looke so deeply into these
mysteries, as to vnderstand (evē
the Romish church it selfe, as
much Latin as she was) the ver-
tue & force of these two Latin
words; *ecce duo gladij*, *Beholde
here two swords*. (What likeli-
hood is there in it?) Therefore he
that vseth them with both his
handes at this day, though hee
haue no other Mission, no other
Commission, yet shalbe vnto vs
a Vice-God? And what else can
he

he be, being he wil haue himself
to be so, & calleth himselfe so,
if he be it not?

Thus therefore by this one
word; *Non sic fuit ab initio*. from
the beginning it was not so, doeth
our Lord here call vs backe to a
reformatiō of the abuses of the
church, in all hir partes, accord-
ing to his first institution', ac-
cording to his word. And let
these few pointes serue vnto vs
for scantlings; as one beame of
the Sunne; one drop of the Sea.
You may after the like manner
run over all the rest. And would
to God that in good time wee
had practised this rule in Chri-
stendome; how many contenti-
ons, schismes, wars, massacres,
& cōfusions, might we the haue
spared & avoided? of the which
we are culpable, and hereafter
must give account. Whereas at
the sighes & groanes of so ma-
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ny greate and holy persons,
 throughout all Christendome,
 for so many ages together, wee
 haue out of pure pride only an-
 swered them with this. *It was*
impossible the church should erre
shee cannot erre. What consci-
 ence was there in this? And had
 not they the cause enough to be-
 leeue, that this was the voice of
 that woman in the Apocalypsie,
I am a Queene, and shall never be
a widow? Say we therefore with
 the Prophet, *Wee haue departed*
frō thy precepts & from thy iudge-
ments. Our Kings, our Priests,
 our fathers, all our people; & let
 vs not stand any longer w^o our
 reputation, or thinke to maine-
 taine our credit. *Vnto thee belo-*
geth righteousness and vnto vs o-
pen shame, Vnto thee, o Lord be
 the glory of our repentance, of
 our confession, of our confusio,
 and of our shame; to the edifica-
 tion

Dan. 9. v. 5

V. 7.

tion of thy church, and the sal-
variō of our own souls, through
Iesus Christ our Lord. *Amen.*

Soli Deo gloria.

Errata.

P 46. 18. lin. 4. for gnest read gine. p.
31. l. 1. for cleane v. cleare. p. 42. l. 31
for connectedr. converted. p. 52. l. 22.
for les v. set p. 58. l. 7. for exuberancie,
v. an exuberancie p. 62. l. 4. for they v.
then. p. 67. l. 19. for vnprofitable v. vn-
profitably. l. 21. for to our v. and to our
p. 68. l. 2. for all v. already. p. 87. lin. 6 for
take v.ooke p. 93. l. 4. for ientr. ientr.

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